ARTICLES

OF

VISITATION and ENQUIRY

Within the Diocess of

CHICHESTER,

In the First Episcopal Visitation of the Right Reverend Father in God, PETER, by Divine Permission, Gunning. Lord Bishop of *Chicheſter*.

In the Second Year of his Consecration.

LONDON, Printed by *A. Maxwell*, 1670.

The Tenour of the Oath to be adminiſtred to the Church-Wardens and Side-men.

YOU ſhall Swear diligently to Enquire, and true Preſentment make, of every perſon now or lately of your Pariſh, which hath made any default or offence enquirable by the King's Laws Eccleſiaſtical, and become known unto you: For your direction wherein, you ſhall duly conſider all and every of theſe Articles given you in charge; and neither preſent, nor ſpare to preſent any for favour or malice, hope of reward, or fear of diſpleaſure: So help you God.

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Concerning Religion, and the Government of the Church eſtabliſhed in this Realm.

IMprimis. Is there any in your Parish, who are guilty of Atheiſtical or blaſphemous Speeches againſt the Majeſty of Almighty God, or Scoffers at Religion, and the Soul's future Immortal ſtate? Is there any guilty of Speeches of Infidelity againſt the faith of our Lord Jeſus Chriſt? Any who in their communication, or otherwiſe, defend the Socinian, or Arrian Hereſie, denying the Eternal Godhead of the Lord Jeſus, or Pelagian, denying the neceſsity of Grace, and of Baptiſm for the waſhing away of Original Sin? Artic. 1. 2, 3, &c.

II. Is there any one that doth affirm or teach (and who is he) that the Holy Scripture doth not contain all things neceſſary to Salvation? or, that what is contain'd in the three Creeds ought not throughly to be receiv'd and believed, or that the Church hath not Authority in Controverſies of faith? Artic. 8.

III. Is there any in your Parish that doth affirm and teach that the Church of England by law eſtabliſhed, is not a true and Apoſtolical Church, and a true member of the Catholick Church, having in her all things neceſſary to Salvation? Or is there any that doth affirm and teach that the xxxix Articles agreed upon by the Arch-Biſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at London, A. D. 1562, are in any part erroneous, or ſuperſtitious, or ſuch as may not with a good conſcience be ſubſcribed unto? Can. 3. Can. 5.

IV. Is there any in your Parish that doth affirm and teach, that the form of God's Worſhip in the Church of England eſtabliſhed by law, and contain'd in the book of Common-Prayer, and Adminiſtration of Sacraments, is a corrupt Popiſh, or any way ſuperſtitious or unlawful Worſhip of God, or Can. 4.

containeth any thing in it that is repugnant to Scripture; or to the Doctrine and Worship in the Catholick or Primitive Church?

V. Is there any that doth affirm or teach (and who is he) that Baptism of Infants according to the Church of England is unlawful or unnecessary, or better to be delayed, or not appointed for the Remission of Sins, or that it may be repeated, or that Infants duly baptized according to the Church's Order, and dying before they commit actual sin are not saved, everlastingly through God's grace given them in Baptism?

Galat. 3. Rubrick after Baptism

VI. Is there any who doth affirm or teach that the King's Majesty hath not the same Prerogative in Causes Ecclesiastical, which we see hath been given always to all godly Princes by God himself both among the Jews, and in the Christian Church? Or that doth any way deny or impugn the King's Majesty's Royal Authority or Supremacy in Causes Ecclesiastical in this Realm? Or who denies that within his Majestie's Realms of England, Scotland, and Ireland, and all other his Dominions and Countries, our Lord the King is the highest Power under God, to whom the chief Government of all Estates whether they be Ecclesiastical or Civil in all Causes doth appertain without any subjection due from Him or his Subjects to any foreign Jurisdiction?

Can. 1 & 2. Art. 37.

VII. Is there any who doth affirm and teach (and who is he) that the Government of the Church of England under his Majesty by Arch-Bishops, Bishops, Deans, Arch-Deacons, or other chief Ministers bearing office in the same, or that the forms or manner of Ordaining and Consecrating of Bishops, Priests and Deacons established by law contains any thing that is Antichristian, or repugnant to the word of God, or to the practice of the Catholick Church? Or that persons so ordained Bishops, Priests or Deacons have not sufficient external calling, or that they ought not to be accounted truly Bishops, Priests, or Deacons till they have some other external calling unto those divine Offices? or that teaches that those three Holy Orders abovesaid have not been ever in Christ's Church even from the Apostles time?

Can. 7. Can. 8.

VIII. Is there any in your Parish (and who is he) that by separation of himself from the Church, or by joyning himself

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to Conventicles breaks the Communion of the Church of England, or accounts of others as prophane, and none of the godly, for their orderly conforming themselves to the Church of England as established by law? Or that any combining themselves in Assemblies or Congregations of the King's born Subjects within this Land, other then such as by the laws of this Land are held and allowed may truly take unto themselves the name of another purer Church, or of the Church of England? Can. 9.

IX. Is there any who doth affirm and teach (and who is he) that the Rites and Ceremonies, and the Rules of the Church of England by law established, are Antichristian, superstitious, or fribolous; Or any way unlawful or burdensome, or such as may not be subscrib'd unto, and practis'd with a good conscience, or that the Church hath no power to decree any such Rites and Ceremonies? Can. 6. Can. 10.

Concerning the Clergy, their Duty and Office.

I. IS the Parson, Vicar (or also Curate) in holy Orders by Episcopal Ordination, a Priest ordained according to the laws of the Church of England? hath he been legally instituted and inducted into his Benefice, or is he known or suspected to have obtain'd his Parsonage or Vicaridge by any Symoniacal Contract? Act. of Unifor. Car. II. 14.

II. Did he within two Months after his Induction publickly in your Church or Chappel upon some Sunday or Holy-day in the time of Divine Service openly read the xxxix. Articles established by Authority in this Church, A.D. 1562; and then profess and publish his assent, and subscribe his name thereto in the presence of the Church-Wardens? Do you not know, or have you not heard, that in his reading, or pretending to read those xxxix Articles, he passed over some one or more of them, or some part of one or more, and what part of the Articles was it that he left unread? Did your Parson, Vicar or Curate upon some Lords-day before the Feast of St. Bartholomew, A.D. 1662, or some Lords-day within two Months after Ibid.

his Induction, solemnly read in your Church or Chappel both Morning and Evening Prayer, as it is appointed in the book of Common-Prayer by law established? And did he after such reading, publickly before the Congregation declare his unfeigned assent and consent to the use of all things in the said book contained, as is prescribed in the Act of Parliament lately made for the Uniformity of publick Prayers? And did he within three Months after the said Feast of St. Bartholomew 1662, or within three Months after his Induction into your Church or Chappel, publickly upon some Lords-day in your Parish-Church read a Certificate under the hand and seal of the Arch-Bishop, Bishop or Ordinary of the Diocess, That he the said Parson, Vicar or Curate, did before his admission to be incumbent, subscribe a declaration of the unlawfulness to take up arms against the King, of his conforming to the Liturgy of this Church, and of his disavowing the unlawful Oath commonly call'd, The Solemn League and Covenant, according as is prescribed in the aforesaid Act for Uniformity?

Act of Parliament. Can. 47. 48.

III. Or after his lawful Entrance is your Parson or Vicar resident upon his benefice: or if his residence be legally dispensed with, is his place supplied by a Curate allowed by the Bishops, and a licensed Preacher, and constantly resident amongst you? and what yearly Stipend doth your Minister allow him? And if your Parson or Vicar be both resident himself and keep a Curate, doth he notwithstanding himself, at least once a Month, openly read Common-Prayer in your Church or Chappel, and (if there be occasion) administer each Sacrament in such order, manner and form as is prescribed in the Liturgy and Canons of this Church?

1 Tim. 3

IV. Having both lawful Entrance and Residence among you; is he (your Parson, Vicar, or also Curate) of blameless Conversation, the Husband of one Wife, sober, grave, not double tongu'd, not given to much wine, not greedy of filthy lucre, ruling his Children, and his own house well, found in faith, in charity, in patience? Or on the contrary, is he a frequenter of

Can. 75. Taverns or Ale-houses, a common Gamester, a prophane or obscene jester, a swearer, railer, scoffer, or quarreller? Doth he set Neighbours at variance one with another? Doth he familiarly converse with persons Excommunicate, ungodly or vicious?

ons? Doth he resort to suspected and infamous houses? Or is he himself vehemently suspected of Incontinency, with any person within or without your Parish? Or doth your Curate or Minister lodg or board at any Tavern, Inn, Ale-house, or house of any ill report?

V. Doth your Minister or Curate plainly, audibly, distinctly, and reverently read the Divine Service of Morning and Evening-Prayer, without any diminution, addition, or alteration, upon all Sundays and Holy-days, not omitting also other days appointed by the book of Common-Prayer as fit and usual times, as Wednesdays and Fridays (with the Litanies added) and the Eves of every Sunday and Holy-day, with Ember and Rogation days? And moreover, when he is at home, and not otherwise reasonably hindred himself, or not able to get two or three gathered together, doth he every day say Divine Service Morning and Evening in the Parish-Church, where he ministers, and cause a Bell to be toll'd thereunto, that the People may come to hear Gods Word, and to pray with him? Act of Unifor. Rubric. Can. 14. Can. 15. Rubrick after Preface.

VI. Doth your Minister reverently and publickly, at the Font only, administer the Holy Sacrament of Baptism? Or doth he refuse or delay to Christen any child that is brought to him to Church on any Sunday or Holy-day, knowledg thereof being given to him over Night, or in the Morning before Morning-Prayer, or neglect to perswade all those who have the use of Reason, and are still unbaptiz'd (having been seduced by Anabaptists) to come to Holy Baptism, and doth he take care for their Baptism as in the Common-Prayer-book is prescribed? Or doth he refuse or neglect at any time to sign the child baptized with the sign of the Cross; or doth he admit such to be God-fathers or God-mothers who are either the Parents or who have not themselves receiv'd the Holy Communion? Rubrick. Can. 68. Rubr. of Baptism Can. 29, 30. Rubric.

VII. Doth your Minister duly and reverently administer the Holy Sacrament of the Body and Blood of Christ our Lord so often, at least, and at such times, as every Parishioner may Communicate at the least three times in every year in publick, whereof the Feast of Easter is one? And doth he reverently and carefully in all things observe all the Churches Order in the Celebration? Doth he give warning publickly in the Church at Morning-Prayer the Sunday before Rubr. Can. 21. Can. 22.

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for the better preparation of his Parishioners? And do such as purpose to Communicate, signifie their Names at least some time the day before? and when he seeth the People negligent to come to the Communion, doth he use the Churches second Exhortation? and when there is no Communion, doth your Minister every Sunday and Holy-day throughout the year read the Communion Service, so much of it as is appointed to be read by the Book of Common-Prayer, and at the place appointed, thereby professing his and the Churches readiness to the more frequent Celebration of the Holy Eucharist, if Communicants were not wanting? Rubrick

VIII. Doth your Minister wittingly admit to the receiving the Holy Communion, any one such who is known to live in open and notorious sin without repentance? or that has wronged his Neighbour by word or deed, so as that the Congregation is thereby offended, or such betwixt whom he perceives malice or hatred to reign, and will not be reduc'd by him to a reconcilement, or to any who refuse to be present at the other publick Prayers of the Church or to any that be common or notorious depravers of the Book of Common-Prayer, or of any thing contained in the xxxix Articles; or in the Book of Ordaining Bishops, Priests, and Deacons or to any that has spoken against his Majesties Supream Authority in Causes Ecclesiastical, except such persons do acknowledg to the Minister, before you the Church-Wardens that he is sorry for the same, and promise under his hand (if he can write) or otherwise by word of mouth, that he will do so no more? Or lastly, to any that refuse to receive the said Holy Communion kneeling, and of all such persons by him put from the communion, doth he give an account to his Ordinary according to Law? Rubr. Can. 26. Can. 27.

IX. Doth he at the Celebration of the Holy Communion in the due places appointed by the Liturgy, take the Paten into his hands, and break the bread, and lay his hand upon all the bread, and take the cup into his hand, and lay his hand upon every Vessel in which there is any Wine to be consecrated? and when that which is consecrated is spent, doth he communicate any persons without consecrating more according to the form prescribed, and doth he severally deliver the Bread and Wine to every Communicant; and at his delivering the same, doth Rubr. Rubr.

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doth he rehearse, the whole form prescribed in the Communion-book, saying, The Body of our Lord Jesus Christ, &c. And The Blood of our Lord Jesus Christ which was shed, &c. Or doth he use only some part thereof as he listeth himself? and when all have communicated doth he cover what remaineth of the Consecrated Elements with a fair Linnen-cloth? and what remains is it reverently eaten and drunken by some of the Communicants within your Church? Can. 21.

X. If any person sick or in health (especially before the Receiving the Holy Communion finding his conscience troubled with any weighty matters, doth for the quieting of his conscience, and for further comfort and counsel, unburden his conscience to his Priest or Minister; doth then the said Priest or Minister upon special confession of his sins made (to make which also he is by the Minister to be moved) upon his repentance administer unto him absolution, together with Ghostly counsel and advice? and have you ever heard that the said Priest or Minister hath reveal'd or made known at any time to any person whatsoever directly or indirectly any crime or offence confessed to him in secret by any such Penitents whatsosoever (except they be such crimes as by the Laws of this Realm for the publick concern, the Life of the said Priest may and ought to be called in question for concealing of them?) 1. Exhort. to Comm. Can. 113

II. Is your Minister a licensed Preacher, by the Bishop, or either of the two Universities? and if so, doth he then constantly, (unless in case of sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, or in some other near adjoyning, one Sermon every Lords-day? or in such cases of impediment, doth he procure some lawful Minister and licensed Preacher, to read Prayers and to preach one Sermon and to perform other Ministerial Duties each such Day (besides the Feasts of Christs Nativity, Passion, and Ascension at the least) or if no Sermon be, take care that one of the Homilies set forth by Authority, be there read by a Priest or Deacon lawfully ordained on every Sunday, and Holy-day in the Year? hath he in his own Sermons at any time or in other Discourse (as you know or have heard of) preached or maintain'd any unsound Heretical, Seditious, or Schismatical Doctrine so far as you can judg? 1. Exhort. for the Comm. in the Rubr. of the Visitation of the sick. & Can. Can. 45. 46. 49. 47.

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judg? or spoken ought privately in contempt of Religion, or that Religion or any part of it, which he by his office in this Church professeth?

XII. Doth he or any other admitted to preach in your Church, omit before his Sermon or Homily briefly to move and exhort the people in the form laid down in the 55th Canon, or to the same effect, (declaring for whom, and for what mercies they are to pray, and to give God thanks) to joyn with him finally in Prayer for all those mercies in that most Holy and Comprehensible Prayer of our Lord?

Can. 55.

XIII. Doth your Minister diligently catechize the Youth of your Parish every Sunday and Holy-day by way of Question and Answer, according to the Church's publick Catechism, or also further instruct them in the sense thereof, as he shall think fit, and this after the second lesson openly in the Church? Doth he by this and all other good means and admonitions, prepare and procure them (as occasion is offer'd) devoutly to come and seek to be confirmed by the Bishop; and himself either bring or send in writting under his hand the names of all such persons in his Parish, as he shall find by his Examination fit to be presented to the Bishop, humbly to seek and ask that benefit of Confirmation?

Rubric.

XIV. Doth your Minister endeavour privately to reclaim & reduce all Popish Recusants, & all Sectaries in your Parish to the Communion in the publick and established Worship of God in this Church? Is he also ready to visit the sick? And doth he call upon them to receive the holy Sacrament in their sickness? And doth he administer it to them? And is he also ready to baptize Infants in danger of death? Is any Infant or more aged person in the Parish yet unbaptized by his default? Have those Children that have been baptized in private houses by your Minister or other lawful Minister, afterwards been brought into the Church and the Order of the Church concerning them, there duly observed?

Can. 66.

Can. 67.

Rubric.

XV. Hath your Minister, or any other, baptized Children, churched any Women, or ministred the holy Communion in any private house, (where they have any Church or Chappel in the Parish) otherwise then by Law is allowed in cases of necessity?

Rubric.

XVI. Doth

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XVI. Doth your Minister on the three Rogation days before the Feast of the holy Ascension, go in perambulation of the Circuit of the Parish? And when he so goeth, doth he admonish the people to give thanks to God, in the beholding of his benefits, for the encrease and abundance of his fruits upon the face of the Earth? And when there appears any fear of scarcity, to pray to God for his mercy and favour unto the Land, going into the Church with them, and reading the Litany and one part of one of the Homilies, set forth and appointed for that purpose of the Rogations?

XVII. Doth he bid or observe the Holy-days, and Fasting-days, and days of Abstinence, and other solemn days for which particular Services are appointed, as they occur or return from time to time, giving notice to the Parishoners of every of the same in the Church, in the time of Divine Service, the Sunday next before? Can. 22. Can. 64. Rubric.

XVIII. Doth your Minister always at the reading or celebrating any divine office, constantly wear the Surplice and other Scholastical Habit, according to his degree if he be a Graduate, and without a Hood (only instead thereof a Tipet of black Stuff, not Silk being permitted him) if he be no Graduate? And doth he wear his Hair of a moderate and comely length? Is his usual Apparel decent in fashion and in colour, such as in enjoyn'd him by the Canons of the Church?

XIX. Doth he in the presence of the Church-wardens, write and record in your Register Book, the Names and Sirnames of all persons baptiz'd, married, and buried in your Parish from time to time, yearly transmitting a Copy of those Christenings, Marrying, and Burying, subscribed with his own the Church-wardens or Overseers names into the Bishops and Registry?

XX. Doth your Minister permit any strange Ministers to preach in your Church who is not sufficiently licensed and Authorized thereto?

XXI. Doth your Parson, Vicar, or Curate celebrate Matrimony betwixt any persons without the Banes of Matrimony first published on three several Sundays or Holy-days in the Parish-Church or Chappel where the said Parties dwell, or at the time by Law prohibited, without special Faculty or Can. 62.

License in either case, granted by lawful Authority? Or doth he celebrate the same in any other place than in the Church? or in the Church at any other time, then between the hours of eight and twelve in the forenoon? Or betwixt such persons as are prohibited by the Laws of God, expressed in the Table of Marriage; or under the Age of One and twenty years, without the consent of their Parents or of their Guardians and Governours (if their Parents be dead) signified unto him?

Can. 103 & Constitut. 1597. Tit. d. Moderandis indulgentiis.

XXII. Or have any any such Licenses as above mention'd, that you know of, been granted by any under the Jurisdiction of this Diocess, for the Celebration of Matrimony, until it do appear to the person himself, who is judg in these cases, by the Oaths of two sufficient witnesses, one of them known to the Judg, or to some person, whom the Judg dares trust in this particular, That the express consent of the Parents or Parent (if one be dead) or Guardian or Guardians of the Parties, is thereunto had and obtain'd, and until one of the Parties to be married have personally sworn, that he believeth there is no let or impediment of Pre-contract, Kindred or Alliance, nor any other lawful cause, nor any suit commenced in any Ecclesiastical Court to bar or hinder the proceeding of the said Matrimony?

XXIII. Hath your Minister admitted any Women begotten with Child in Adultery or Fornication, to be churched without license from the Ordinary?

Can. 48. Can. 15. 71.

XXIV. Doth your Minister serve more than one Church or Chappel in distinct Parishes on one day? if so, how far distant are those Churches or Chappels which he so serveth?

Can. 65.

XXV. Doth your Parson Vicar or Curate (if commanded by the Ordinary) openly some Sunday denounce and declare for to Excommunicate all such as stand Excommunicate by the Law of the Church, that others may be admonished to refrain their Company? hath he said Divine Service whilst he knew such Excommunicate persons to have been in the Church? or admitted such to the Communion whilst they stood so excommunicate.

XXVI. Doth

XXVI. Doth your Parſon, Vicar, or Curate (having convenient notice given) delay or refuſe to bury any that are brought to the Church or Church-yard according to the form preſcrib'd in the Book of Common-Prayer except ſuch as die unbaptized, Excommunicate Majori Excommunicatione, and no man able to teſtifie their Repentance, or have laid violent hands upon themſelves? Can. 68.

XXVII. Doth your Miniſter in the Parish Church or Chappel where he hath charge, read the Book of Canons and Conſtitutions, agreed on at the Synod holden at London A.D. 1603, once every year upon ſome Sundays or Holy-days, in the afternoon before Divine Service, and doth he ſo divide the ſame, as the one half may be read one day, and the other half the other day?

XXVIII. Is any Lecture preached in your Church? is he or are they who preach it, Licenſed ſo to do by the Biſhop? Doth every ſuch one, before his Lecture either read the whole publick Service himſelf appointed for that day by the Church in his Surplice, or at leaſt be preſent at the whole reading thereof? and is he in all reſpects conformable to the Laws and Orders of the Church of England? Or doth he any way endeavour to bring the Parſon or Vicar of the place into diſrepute with his Pariſhioners? Can. 53, 54.

XXIX. Doth every one abide in his own calling whereunto he is called? viz. Doth any Lay-man that is not duly ordain'd openly read Common-Prayer, or execute any Miniſterial duty in your Church? Or is there any Clergy-man, viz. in Holy Orders who doth voluntarily relinquiſh thoſe his Orders, and uſe himſelf as a Lay-man only without taking any care of the Church of God? Can. 76.

Concerning

Concerning the Parishioners.

I. HAve you any persons or person living in your Parish that to your knowledg live not as becomes a Christian, according to his promise and vow made in his Baptism; viz. Tit. 2. denying ungodliness and worldly lusts, living soberly, justly and godly?

II. Have you any in your Parish who wilfully absent themselves from your Church or Chappel either at Morning or Evening-Prayer upon Sundays and other days appointed by law to be kept holy? Or who come late to the Church or depart from thence before Service be done, and the blessing given? Or any that upon any Holy-days imploy themselves in their bodily or ordinary labour, or apply or permit their servants so to do except in time of urgent necessity, as may be in Harvest? have you any that upon such days kéep open shops or sell wares especially in time of Divine Service? Or have you any Victuallers, Inn-kéepers, or other Victuallers, or sellers of Bér or Ale, that permit any on such days to tipple or game in their houses, or upon any pretence whatsoever, (except in some necessity as of sickness) to remain in their houses in the time of Divine Service, or Sermon, forenoon, or afternoon, upon those days? or any that will come to hear Sermons but will not come to Common-Prayer and Worship of God appointed in this Church?

1 Eliz. cap. 2.

III. Are there any in your Parish of years of understanding that remain unbaptiz'd, or any that refuse to send their Infants Rubr. of to be baptiz'd publickly in the Church (except in cases of ne- Baptism cessity) or in such cases do they procure them to be baptiz'd at home in due manner according to the order of the Church of Rubric. England? Or any persons that being unconfirmed are not brought to confirmation, or being of years, neglect themselves to seek it upon pretence of having receiv'd the Communion, or Orders, or upon any other pretence whatsoever? Or are there any that being Sixteen years of Age, do not receive the Can. 112 Holy Sacrament of the Eucharist three times in the year, (whereof

(whereof Easter to be one?) Or that doth forsake their own Parish-Church to receive elsewhere? Or are there any married Women, who after their delivery from the Pain and Peril of Child-bearing, refuse in convenient time to return a publick Thanksgiving to God, according to the Order o the Church? Or are there any that refuse to bury their dead according to the Rites of the Church? Can. 51.

IV. Do any in your Parish entertain in their house any Sojourner, common Guests, or other persons, who refuse to frequent Divine Service, or receive the Holy Communion as aforesaid, and what are the names, qualities, and conditions of such Sojourners?

V. Do any refuse to be uncovered during the time of Divine Service, or devoutly to kneel when by the Common-Prayer-book they are commanded so to do? or to stand up, at the Glory be to the Father, &c. and at the Creeds and Holy Gospel, and to make answer at all the Responsa's appointed by the the said Book, and due reverence, when the Name of our Lord Jesus is mentioned? And say the Creed and the Lord's Prayer in a loud voyce with the Minister? Or do any in the time of Divine Service behave themselves rudely, by walking, talking, whispering, laughing, or sleeping? Can. 18. Can. 111

VI. Do any persons excommunicate intrude into your Church in time of Divine Service, or doth any other person disturb your Minister doing any part of his Ministerial Office? or do any brawl, quarrel, challenge one another, or fight in the Church or Church-yard? Or are any Plays, Feasts Drinkings, or Church-Ales kept in your Church or Church-yard? Can. 59.

VII Do any Householders in your Parish neglect to cause their Children and Servants or other Persons living in their House, which have not yet learn't the Church's Catechism, to learn the same, and to come to Church on Sundays & Holy-days there to be examined by their Minister, and instructed therein?

VIII. Is there any in your Parish, Master or Servant, Sojourner or Inhabiter, Man or Woman, that live in Adultery, Fornication, Incest (having married within the degrees prohibited by God & exprest o in a Table set forth by Authority) Or have you any that live together in your Parish as man & wife, who refuse to make known, when, where, or by whom they were mar- Can. 109 115

Married? Or any that being lawfully Married do yet live asunder without separation in due form of Law? Or have you any Bawds, Entertainers or concealers of incontinent persons, or any common Drunkards, Extortioners, Swearers, Railers, Revilers, common Slanderers of their Neighbours, filthy and lascivious talkers, or which have solliciting any person to unchastity? or any which have used any Charmes, Inchantments, or consultations of these call'd Wizards, or cunning men and Sorcerie, such as are not made Felony by the Laws of this Realm? or which have committed perjury in any Ecclesiastical Court and cause?

Can. 114 IX. Are there any Recusants in your Parish or other Schismatically affected who keep in their houses any that take upon them to be spiritual guides and instructers, or any Schoolmaster in their Family which come not to Church to hear Divine Service, and to receive the Holy Communion? or that labour to seduce and withdraw others within, or without the Family, from the Religion in this Church established? or any in your Parish that retain, sell, or disperse any Popish books or writings, or other books or writings of any Sectaries touching the Religion, State, or Government Ecclesiastical of this Kingdom of England, or books of Heresie?

X. Have you any in your Parish that are suspected to be Ana-Baptists, Familists, Libertines Brownists, Quakers, Independents, or Presbyterian opposers of the Episcopal Government.

Can. 92. XI. Are there any in your Parish that do to your knowledg, or as you have heard, withhold the Stock of the Church, or any part thereof, or any goods or legacies, or other things given to pious and charitable uses, any provisions for free Schools, Almshouses or Hospitals (such as are not of his Majesties Foundation or Patronage) employed otherwise than according to the intent of their several foundations? Are there any Testaments or Wills by any concealed or unproved, or any Goods unadministred by lawful Authority?

Can. 112 XII Have you any in your Parish that refuse to pay their
114 duty for Easter offerings to your Minister, or to reckon with
Rubrick him then, or that refuse to contribute and pay the Rate cessed
after upon them for the repair of your Church or Chapel, or for
Comm. the providing of such Books, Furniture, or necessary Ornaments

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ments as are requiſite for the performance of any of the Divine Offices there?

XIII. Do you know of any perſon in your Pariſh having the Preſentation or gift of any Eccleſiaſtical Benefice, who hath preſented a Miniſter to it upon any Bargain, either for Money, or Penſion, or Leaſe, or reſerve of Tythes, or Glebe, or any part thereof, or upon any other Symoniacal contract whatſoever?

Concerning Church-Wardens, Side-men, Pariſh-Clarks and Sextons.

I. ARe the Church-Wardens of your Pariſh yearly and duly choſen, and ſworn? Have the laſt Church-Wardens given up their Accounts before the Miniſter and Pariſhioners, delivering up alſo the money remaining in your hands, and other things of right belonging to your Church or Chappel? and is the ſame delivered to you by bill indented? Can. 89. Can. 90.

II. Doth any perſon or perſons trouble or moleſt you the Church-Wardens for preſenting any offenders in any of the premiſes, or for performing the duty that lies upon you in executing any part of your office, and who are they that do ſo moleſt and trouble you? Can. 115

III. Do you the Church-Wardens againſt every Communion provide a ſufficient quantity of fine white bread, and good and wholſome Wine for the number of the Communicants? and do you bring the Wine ſo provided in a clean and ſweet ſtanding Flagon of Pewter, or other purer Metal. Rubr. Can. 20.

IV. Do you ſuffer the Table for the Holy Communion to be applied at any time, to any prophane or common uſe, as of writing, ſetting dead Corps upon it at Funerals, or others in the Church to ſit upon it, or irreverently to make it a place to lay their arms or hats upon it?

V. Do you the Church-Wardens note them that come late to Church after Divine Service is begun, or depart before it be ended? and do you take diligent notice of the abſent and (by Act. 1. 1 Eliz.

Warrant desir'd from some of the Justices of peace) according as by law you are directed, do you levie by way of distress from every person of the Parish that doth not resort to your Parish-Church or Chappel on every Sunday and Holy-day (having no lawful or reasonable excuse to be absent) the summ of 12 d. for every Sunday or Holy-day in which he is so absent? and do you distribute the several summs so levied to the poor of your Parish according to the law in that case provided? and before you present any for such default, do you first seriously admonish them?

VI. Do you suffer none in time of Divine Service to stand
Can. 90. idle, or talk together in the Church-porch, or to walk in the Church or Church-yard, nor children playing or crying in or about the Church? nor suffer any to bring Dogs, Pawks, or Hounds into the Church to the disturbance of the Congregation?

VII. Are the Side-men duly chosen? do they assist the Church-Wardens in the executing their Office? and do they joyn with them in framing Presentments?

VIII. Have you a Parish Clark aged 20 years at the least, chosen by your Minister, of honest life and conversation, and
Can. 91. sufficiently able to perform his duty in reading, writting, and singing? and doth he duly attend the Minister in all Divine Offices at the Church? doth he keep clean the Church, and carefully look to it, and to the Books? and is he pay'd the ancient and usual wages as hath been accustomed?

IX. Doth your Clark, or your Sexton (if there be any such in your Parish) diligently look to the doors of the Church that they be locked and opened at due times, and the Bells toll'd and rung at the due and accustomed hours before the beginning of Morning and Evening Service, that the People may be warned and invited; to come to the Church? and when any person is passing out of this life, doth he upon notice given thereof, toll a Bell as hath been accustomed, that devout and
Can. 67. charitable persons may thereby be warned to recommend the Soul of the dying person to the grace, mercy, and peace of God Almighty?

X. Do they at the instance of any, make any grave in any part of the Church (except in such Iles where some person hath property) without the express consent of your Minister. Con-

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Concerning Churches, and their Poſſeſſions, Ornaments, Utenſils, and other Neceſſaries to the ſame belonging.

I. IS your Church or Chappel kept in good repair? are the roofs, the walls, the floors, windows, ſeats and doors, well maintained? is your Porch and Steeple in good repair, and Bels kept in good order by the care and overſight of the Church-Wardens at the charge of all perſons occupying any Lands or Tenements within your Pariſh, as well out-dwellers as Inhabitants, rating all proportionably for the Lands and Tenements they occupy therein? And is your Church or Chappel-yard ſufficiently fenced with walls, rails, or pales, as hath been accuſtomed, and that by the moneys ceſſed upon Lands and Tenements in your Pariſh as aforeſaid, except you have a ſpecial cuſtom otherwiſe directing you? Can. 15

II. Are there any Iſles adjoining to your Church or Chancel which time out of mind have been repair'd by the owners of any Meſſuage in your Pariſh? if ſo do the owners thereof repair the ſame?

III. Is the Chancel of the Church ſufficiently repair'd and beautified by the Miniſter or other perſon to whom that doth belong?

IV. Is there any in your Pariſh that hath converted to his own, or to any common ſecular uſe, any Timber, Wood, Stone, or other Materials belonging to any Church or Chappel, Parſonage or Vicaridge houſe, or out-houſes thereof?

V. Have you in your Church a decent Font of ſtone for the Adminiſtration of Holy Baptiſm, and the ſame ſet in the ancient and uſual place appointed for it; and have you in the Chancell a decent Table for the Celebration of the Holy Communion, and for the Communion-ſervice, and a Carpet of ſilk or other decent ſtuff, to lie continually upon the Table, during the time of Divine Service, and a fair linnen cloth to lay on the ſame, at the time of the Holy Communion? and have you

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a fair Communion Cup of Silver, with a Cover, a Plate, and a Flagon of Pewter, or purer Metal, the one to place the Bread on, the other to bring the Wine into the Holy Table, and a fair linnen cloth for covering the Consecrated Elements? Have you in your Church or Chappel a convenient reading Seat or Pew, erected for your Minister wherein to read the dayly Morning and Evening Service, as also a decent Pulpit set in a convenient place for the preaching of God's Word.

Can. VI. Have you belonging to the Church or Chappel a perfect Bible of the largest Volumn, of the last Translation allowed by Authority? Have you two Books of Common-Prayer set forth according to the last Act of Parliament for the Uniformity of publick Prayers? And are both also of the largest Volumn, fairly bound, one for the Minister, and another for the Clark, to use at the celebration of all Divine Offices? the Book of Homilies, the Book of Canons and Constitutions made in the Synod held at London 1603, a Table of Degrees in marriage prohibited, set forth by Authority, A. D. 1563; a Parchment Register-book, to register the several Christenings, Marriages, and Burynings within the Parish? Have you a Book to set down the names of such Strangers as preach in your Church? and another Book wherein to write down and keep the Accounts of the Church-Wardens, and an Inventory of all things provided and belonging to your Church? Have any other Books, as the Works of Bishop Jewel, Erasmus his Paraphrase upon the Gospel, or any other good Books been carried out of the Church, into any mans private House, Or been lost?

Can, 82 VII. Are the ten Commandments and chosen Sentences of Scripture, or the Lords Prayer and others set up in your Church or Chappel, as the Canon does require?

Can. VIII. Have you a large and decent Surplice, one, or more, for the Minister to wear at all times of his publick Ministration? And have you a Hood or Tippet for your Minister to wear over his Surplice, if he be a Graduate?

IX Have you in your Church or Chappel a strong Chest with three Locks and Keys for the Alms of the poor, and a hole therefore in the upper part thereof? and is one of these Keys in the custody of the Parson, Vicar, or Curate? And have you one

one other convenient Chest, for keeping the Books and Furniture belonging to the Church; and a Bier with a Herse-cloth for the burial of the dead?

X. Have any trees been cut down, growing in the Church-yard or fences thereof, and by whom, and for what use was it done? what private doors are made into the Church-yard, whereby Nusances are committed, and by whom were those doors made? Is any Encroachment made upon that ground?

XI. Have you any Lands or Tenements given or belonging to the repairing of your Church? what is the quantity and value thereof, and in whose possession are they?

XII. When any of those things mentioned in the 6, 7, 8 or 9. Articles above are wanting, are they provided by the Church-Wardens, at the charge only of the Inhabitants of the Parish, according to each Inhabitants personal Estate, and not otherwise? And do you the Church Wardens when you make a Rate for the same, and also for the buying of Bread and Wine for Communions, and for the expences of your selves and Sidemen at Visitations, and to pay for scouring your Plate, and washing the Surplice and Communion-clothes, and if you have not a Custom to the contrary) to pay your Parish Clark his ancient Wages; When you make, I say at any time such a Rate, or a Rate according to the first Article for the repair of your Church, do you give publick notice in the Church to the Parishioners of the time and place of your making them, and also of the time and place when and where your Rate shall be offer'd to be confirmed by your Ordinary? that the Objections of any may be heard, before they be by the Ordinary ratified?

XIII. Is the House of your Parson, Vicar, or Curate, with all the out-houses thereto belonging, kept in good and sufficient repair? or have any of the said houses or out-houses been pull'd down without License from the Ordinary? and by whom? Hath any person encroached upon any Orchard, Garden, Yard, or Close belonging to your Personage or Vicaridg-house, or fell'd any tree thereon growing?

XIV. Have any of the ancient Glebe Lands belonging to your Ministers, been taken away, or exchanged for other Lands, without the free consent of the Patron, Incumbent, and License

from the Ordinary? And have you a perfect terrier of all Glebe-Lands, Meadows, Gardens, Orchads, Stocks, Implements, Tenements or Cottages belonging to your Parsonage, or Vicaridg? as also, a Note of such Pensions, Rate-tithes, and Portions of Tithes (or other yearly profits either within or without your Parish) as belong thereunto? and finding no such terier, do you the Church-Wardens and Side-men, together with your Minister and others of your Parish, make a terrier of the Premises in Parchment, subscribed and signed by you to be kept by your Minister, and a Copy thereof subscrib'd and sign'd sent into the Bishops Registry? Can. 87.

XV. Are the Bones of them that have been buried in your Church or Church-yard kept decently, interred there, or laid up in some fit place as beseemeth Christians? and is the whole consecrated ground kept free from Swine and other filth and annoyance, as becomes a place so dedicated?

Concerning School-Masters, Physicians, Chyrurgeons and Midwives.

Can. 77. 79. I. DO any in your Parish teach or instruct Youth in any publick School, or private House, without License from his Ordinary? and doth he cause his Scholars on Sundays and Holy-days to resort to Church, to hear Divine Service, Sermons and Catechize? and does he see that they behave themselves there orderly and reverently? and doth he himself teach them the Catechism set forth by Authority? and is he deligent to bring them up in the fear of God, in good learning, and manners?

II. Do any in your Parish practise Physick or Surgery without a License from the Bishop himself if at home, or in his absence by the Ordinary upon the place? Are your Midwives also licensed by the Ordinary?

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Touching Publick Eccleſiaſtical Officers of the whole Dioceſs (within the Biſhops Viſiration.)

I. ARe there any Eccleſiaſtical Officers (within the Biſhops Viſitation) any Advocate, Regiſter, Proctor, Clerk, Apparitor, or other Miniſter belonging to the Eccleſiaſtical Court, that takes and exacts any extraordinary or greater fees then are due and accuſtomed?

II Hath any Apparitor taken Reward or Fee to excuſe any appearance before the Eccleſiaſtical Court? or hath the Regiſter-ſped any Act, or diſmiſſed any perſon detected without the knowledg and actual conſent of the Judg? Are any gifts or rewards taken by any for perverting juſtice.

III. Hath ay perſon within your Parith paid or promiſed any ſumm of Money, or other reward for commutation of Penances for any crime of Eccleſiaſtical Cogniſance? If ſo, how hath the ſame been diſpoſed of, to pious and charitable uſes (as far as you know?)

FINIS.

An Advertiſement to the *Church-Wardens*, and *Side-men*, and *Miniſter*.

IF you know of any other Default or Crime of Eccleſiaſtical Cognizance, you are to preſent the ſame. The Miniſter of every Pariſh, may joyn in Preſentment with the *Church-Wardens* and *Side-men*, and if they be not faithful in their Care to admoniſh and preſent, then the Parſons or Vicars, or in their abſence, the Curates (being the perſons that ſhould principally have care of ſuppreſſing of ſin and impieties in their Pariſhes) may, and may find themſelves in conſcience obliged to preſent eſpecially the greater Crimes, and whatſoever in
Can. 113 their conſcience they know needeth reformation in their Pariſh, as they tender the good of the Souls of their Pariſh; Forſomuch as in both the Church-Wardens, with the Sidemen and the Miniſter, the true diſcharge of the duty of preſenting is one chief means apppointed whereby publick Diſorders, Sins, and Offences againſt God, may be reformed and puniſhed; ſo that their wilful refuſing to make true preſentment, leaves the unreformed Vices of the Nation at the Doors of ſuch Officers, and for which they are to anſwer to Almighty God, and the ſworn-men alſo to the King in his Eccleſiaſtical Courts.